29. Thou verily art wise, seated at the oblation,
wakeful as the seer (for the welfare of living beings);
AGNI, thou eveV shinest in the sky.

30o Wise AGOT, giver of dwellings, extend our
lives, before sins or assailants (destroy us).

(XLV.)

The deities of the first verse are INTOEUL and AGNI ; the deity of the rest of the hymn is INDKA. ; TEISOKA of the race of EJJSTWA. is the *Rislii:* the metre is *Gdyatri.*

1. Those (sages) who kindle AGNI, those of whom varga XLII.
the ever-young INDBA is the friend, continually
spread the sacred grass.[1]

2. Ample is their fuel$_f$ many their hymns, broad
their sacred shaving,[2]—whose friend is the ever-
young INDKA.

3. Though before powerless to combat,[3] the hero
by his might now subdues one surrounded by allies,
(if helped by those) of whom the ever-young IKDEA
is the friend.

4. The slayer of YRITBA, as soon as he was born,

[1] Sama Veda, I. 2. 1. 4. 9; stanzas 1-3 occur in Sama Veda, II. 5. 2. 21. 1-3. Cf. also Vaj. Sanh. 7. 32; 33. 24.

**-Swaru$_y$* which Sayana leaves unexplained, is the first shaving or splinter from the sacrificial post; see *IndiscTie Stztd.* ix. p, 222. For its use in the sacrifice, see Katy. 6, 4,

12; 6, 9, .12.

[3] *Ayuddhah* might mean "unopposed/' but Sayana explains it as *prdg ayoddha eva*$_t$ which seems to mean as in the text, though Sayana explains it differently in i. 32. 6.